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AUM

Unveil, O Thou who givest sustenance to the world, that face of the true sun, which is now hidden by a vase of golden light! so that we may see the truth, and know our whole duty.

In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, and what room for sorrow, when he reflects on the identity of spirit.—*Yajur Veda.*

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THE PATH.

VOL. I. APRIL, 1886. No. 1.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

THIS MAGAZINE is not intended either to replace or to rival in America *The Theosophist*, nor any other journal now published in the interest of Theosophy.

Whether we are right in starting it the future alone will determine. To us it appears that there is a field and a need for it in this country. No cultivating of this field is necessary, for it is already ripe.

The Theosophist is the organ of the Theosophical Society, now spread all over the civilized world, its readers and subscribers are everywhere, and yet there are many persons who will not subscribe for it although they are aware of its existence; and furthermore, being an Indian publication, it necessarily follows, because of certain peculiar circumstances, that it cannot be brought to the attention of a large class of persons whom this journal will endeavor to reach.

But while the founders of THE PATH are Theosophists, they do not

speak authoritatively for the Theosophical Society. It is true that had they never heard of Theosophy, or were they not members of the Society, they would not have thought of bringing out this magazine, the impulse for which arose directly from Theosophical teachings and literature.

It is because they are men, and therefore interested in anything concerning the human race, that they have resolved to try on the one hand to point out to their fellows a Path in which they have found hope for man, and on the other to investigate all systems of ethics and philosophy claiming to lead directly to such a path, regardless of the possibility that the highway may, after all, be in another direction from the one in which they are looking. From their present standpoint it appears to them that the true path lies in the way pointed out by our Aryan forefathers, philosophers and sages, whose light is still shining brightly, albeit that this is now Kali Yuga, or the age of darkness.

The solution of the problem, "What and Where is the Path to Happiness," has been discovered by those of old time. They thought it was in the pursuit of Raja Yoga, which is the highest science and the highest religion—a union of both. In elaborating this, they wrote much more than we can hope to master in the lifetime of this journal, and they have had many kinds of followers, many devotees, who, while earnestly desiring to arrive at truth, have erred in favor of the letter of the teachings. Such are some of the mendicants of Hindoostan who insist upon the verbal repetition of OM for thousands of times, or upon the practice of postures and breathing alone, forgetting that over all stands the real man, at once the spectator of and sufferer by these mistakes. *This is not the path.*

At the same time we do not intend to slight the results arrived at by others who lived within our own era. They shall receive attention, for it may be that the mind of the race has changed so as to make it necessary now to present truths in a garb which in former times was of no utility. Whatever the outer veil, the truth remains ever the same.

The study of what is now called "practical occultism" has some interest for us, and will receive the attention it may merit, but is not *the* object of this journal. We regard it as incidental to the journey along the path. The traveller, in going from one city to another, has, perhaps, to cross several rivers; may be his conveyance fails him and he is obliged to swim, or he must, in order to pass a great mountain, know engineering in order to tunnel through it, or is compelled to exercise the art of locating his exact position by observation of the sun; but all that is only incidental to his main object of reaching his destination. We admit the existence of hidden, powerful forces in nature, and believe that every day greater progress is made toward an understanding of them. Astral body formation, clairvoyance, looking into the astral light, and controlling elementals, is all possible, but not all profitable. The electrical current, which when resisted in the carbon, pro-

duces intense light, may be brought into existence by any ignoramus, who has the key to the engine room and can turn the crank that starts the dynamo, but is unable to prevent his fellow man or himself from being instantly killed, should that current accidentally be diverted through his body. The control of these hidden forces is not easily obtained, nor can phenomena be produced without danger, and in our view the attainment of true wisdom is not by means of phenomena, but through the development which begins within. Besides that, mankind in the mass are not able to reach to phenomena, while every one can understand right thought, right speech, and right action.

True occultism is clearly set forth in the *Bhagavat-Gita*, and *Light on the Path*, where sufficient stress is laid upon practical occultism, but after all, Krishna says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within. The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

We appeal, therefore, to all who wish to raise themselves and their fellow creatures—man and beast—out of the thoughtless jog trot of selfish everyday life. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Certainly, if we all say that it is useless, that such highly strung, sentimental notions cannot obtain currency, nothing will ever be done. A beginning must be made, and has been by the Theosophical Society. Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality and the resulting misery, seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavoring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons: "Be restrained, be liberal, be merciful;" it is the death of selfishness.

AUM!

The most sacred mystic syllable of the Vedas, is Aum. It is the first letter of the Sanscrit alphabet, and by some it is thought to be the sound made by a new born child when the breath is first drawn into the lungs. The daily prayers of the Hindu Brahmin are begun and ended with it, and the ancient sacred books say that with that syllable the gods themselves address the most Holy One.

In the Chandogya Upanishad its praises are sung in these words : [1]

Let a man meditate on the syllable OM called the udgitha, (2) * * it is the best of all essences, the highest, deserving the highest place, the eighth.

It is then commanded to meditate on this syllable as the breath, of two kinds, in the body—the vital breath and the mere breath in the mouth or lungs, for by this meditation come knowledge and proper performance of sacrifice. In verse 10 is found : "Now, therefore, it would seem to follow that both he who knows the true meaning of OM, and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith and the Upanishad is more powerful."

Outwardly the same sacrifice is performed by both, but that performed by him who has knowledge, and has meditated on the secret meaning of OM partakes of the qualities inhering in OM, which need just that knowledge and faith as the medium through which they may become visible and active. If a jeweler and a mere ploughman sell a precious stone, the knowledge of the former bears better fruit than the ignorance of the latter.

Shankaracharya in his *Sharir Bhashya*, dwells largely on OM, and in the *Vayu Purana*, a whole chapter is devoted to it. Now as Vayu is air, we can see in what direction the minds of those who were concerned with that purana were tending. They were analyzing sound, which will lead to discoveries of interest regarding the human spiritual and physical constitution. In sound is tone, and tone is one of the most important and deep reaching of all natural things. By tone, the natural man, and the child, express the feelings, just as animals in their tones make known their nature. The tone of the voice of the tiger is quite different from that of the dove, as different as their natures are from each other, and if the sights, sounds and objects in the natural world mean anything, or point the way to any laws underlying these differences, then there is nothing puerile in considering the meaning of tone.

The Padma Purana says that: "The syllable OM is the leader of all

1. Khandogya Upanishad, 1st Khanda. See Vol. 1, *Sacred Books of the East.* Müller.
2. Hymn of Praise to Brahm.

prayers; let it therefore be employed in the beginning of all prayers," and Manu, in his laws, ordains: "A Brahmin, at the beginning and end of a lesson on the Vedas, must always pronounce the syllable OM, for unless OM precede, his learning will slip away from him, and unless it follows, nothing will be long retained."

The celebrated Hindoo Raja, Ramohun Roy, in a treatise on this letter, says:

"OM, when considered as one letter, uttered by the help of one articulation, is the symbol of the Supreme Spirit. 'One letter (OM) is the emblem of the Most High, Manu II, 83.' But when considered as a triliteral word consisting of अ (a), उ (u), म (m), it implies the three *Vedas*, the three *states* of human nature, the three *divisions* of the universe, and the three *dieties*—Brahma, Vishnu and Siva, agents in the *creation*, *preservation* and *destruction* of this world; or, properly speaking, the three principal attributes of the Supreme Being personified in those three dieties. In this sense it implies in fact the universe controlled by the Supreme Spirit."

Now we may consider that there is pervading the whole universe a single homogeneous resonance, sound, or tone, which acts, so to speak, as the awakener or vivifying power, stirring all the molecules into action. This is what is represented in all languages by the vowel *a*, which takes precedence of all others. This is the word, the *verbum*, the *Logos* of St. John of the Christians, who says: "In the beginning was the Word, and the word was with God, and the word was God."[1] This is creation, for without this resonance or motion among the quiescent particles, there would be no visible universe. That is to say, upon sound, or as the Aryans called it, *Nada Brahma* (divine resonance), depends the evolution of the visible from the invisible.

But this sound *a*, being produced, at once alters itself into *au*, so that the second sound *u*, is that one made by the first in continuing its existence. The vowel *u*, which in itself is a compound one, therefore represents preservation. And the idea of preservation is contained also in creation, or evolution, for there could not be anything to preserve, unless it had first come into existence.

If these two sounds, so compounded into one, were to proceed indefinitely, there would be of course no destruction of them. But it is not possible to continue the utterance further than the breath, and whether the lips are compressed, or the tongue pressed against the roof of the mouth, or the organs behind that used, there will be in the finishing of the utterance the closure or *m* sound, which among the Aryans had the meaning of *stoppage*. In this last letter there is found the destruction of the whole word or letter. To reproduce it a slight experiment will show that by no possibility

1. St. John, C. I, v. 1.

can it be begun with *m*, but that *au* invariably commences even the utterance of *m* itself. Without fear of successful contradiction, it can be asserted that all speech begins with *au*, and the ending, or destruction of speech, is in *m*.

The word "tone" is derived from the Latin and Greek words meaning sound and tone. In the Greek the word "tonos" means a "stretching" or "straining." As to the character of the sound, the word "tone" is used to express all varieties, such as high, low, grave, acute, sweet and harsh sounds. In music it gives the peculiar quality of the sound produced, and also distinguishes one instrument from another; as rich tone, reedy tone, and so on. In medicine, it designates the state of the body, but is there used more in the signification of strength, and refers to strength or tension. It is not difficult to connect the use of the word in medicine with the divine resonance of which we spoke, because we may consider tension to be the vibration, or quantity of vibration, by which sound is apprehended by the ear, and if the whole system gradually goes down so that its tone is lowered without stoppage, the result will at last be dissolution for that collection of molecules. In painting, the tone also shows the general drift of the picture, just as it indicates the same thing in morals and manners. We say, "a low tone of morals, an elevated tone of sentiment, a courtly tone of manners," so that tone has a signification which is applied universally to either good or bad, high or low. And the only letter which we can use to express it, or symbolize it, is the *a* sound, in its various changes, long, short and medium. And just as the *tone* of manners, of morals, of painting, of music, means the real character of each, in the same way the tones of the various creatures, including man himself, mean or express the real character; and all together joined in the deep murmur of nature, go to swell the *Nada Brahma*, or Divine resonance, which at last is heard as the music of the spheres.

Meditation on tone, as expressed in this Sanscrit word OM, will lead us to a knowledge of the secret Doctrine. We find expressed in the merely mortal music the seven divisions of the divine essence, for as the microcosm is the little copy of the macrocosm, even the halting measures of man contain the little copy of the whole, in the seven tones of the octave. From that we are led to the seven colors, and so forward and upward to the Divine radiance which is the Aum. For the Divine Resonance, spoken of above, is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum. This goes on during what the Hindoos call a Day of Brahma, which, according to them, lasts a thousand ages.[1] It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also in the evolution and dissolution of man, of the animal and

1. See *Bagavad-Gita*.

mineral kingdom, and of solar systems. Among the Aryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties, and to be the universal stimulator. Some old writers have said that it is shown through Mercury, amongst mankind, by the universal talking of women.

And wherever this Divine Resonance is closed or stopped by death or other change, the Aum has been uttered there. These utterances of Aum are only the numerous microcosmic enunciations of the Word, which is uttered or completely ended, to use the Hermetic or mystical style of language, only when the great Brahm stops the outbreathing, closes the vocalization, by the *m* sound, and thus causes the universal dissolution. This universal dissolution is known in the Sanscrit and in the secret Doctrine, as the *Maha Pralaya* ; *Maha* being "the great," and *Pralaya* "dissolution." And so, after thus arguing, the ancient Rishees of India said : "Nothing is begun or ended ; everything is changed, and that which we call death is only a transformation." In thus speaking they wished to be understood as referring to the manifested universe, the so-called death of a sentient creature being only a transformation of energy, or a change of the mode and place of manifestation of the Divine Resonance. Thus early in the history of the race the doctrine of conservation of energy was known and applied. The Divine Resonance, or the *au* sound, is the universal energy, which is conserved during each Day of Brahma, and at the coming on of the great Night is absorbed again into the whole. Continually appearing and disappearing it transforms itself again and again, covered from time to time by a veil of matter called its visible manifestation, and never lost, but always changing itself from one form to another. And herein can be seen the use and beauty of the Sanscrit. Nada Brahma is Divine Resonance ; that is, after saying *Nada*, if we stopped with Brahm, logically we must infer that the *m* sound at the end of Brahm signified the Pralaya, thus confuting the position that the Divine Resonance existed, for if it had stopped it could not be resounding. So they added an *a* at the end of the Brahm, making it possible to understand that as *Brahma* the sound was still manifesting itself. But time would not suffice to go into this subject as it deserves, and these remarks are only intended as a feeble attempt to point out the real meaning and purpose of Aum.

For the above reasons, and out of the great respect we entertain for the wisdom of the Aryans, was the symbol adopted and placed upon the cover of this magazine and at the head of the text.

With us OM has a signification. It represents the constant undercurrent of meditation, which ought to be carried on by every man, even while engaged in the necessary duties of this life. There is for every conditioned being a target at which the aim is constantly directed. Even the very ani-

mal kingdom we do not except, for it, below us, awaits its evolution into a higher state; it unconsciously perhaps, but nevertheless actually, aims at the same target.

"Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend—the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as OM. Hail to you that you may cross beyond the sea of darkness." [1]

HADJI-ERINN.

AUM!

KABBALAH.

THE KABBALAH was formerly a tradition, as the word implies, and is generally supposed to have originated with the Jewish Rabbins. The word is of Hebrew origin, but the esoteric science it represents did not originate with the Jews; they merely recorded what had previously been traditional.

The Kabbalah is a system of philosophy and theosophy, that was obtained at a very remote period of time by the wise men of the east, through the unfoldment of the intuitive perceptions.

Self consciousness forms the basis of mind, and knowledge is acquired through the reception of activities from without, which are recorded in consciousness; there are two sources through which knowledge is received—one subjective, the other objective. The former gives us a knowledge of the causal side of the cosmos, and the latter, the objective or material side, which is the world of effects, on account of being evolved from the former.

"The outward doth from the inward roll,
And the inward dwells in the inmost soul."

If this be true, the great first cause—God, has evolved out of Himself the esoteric or subjective world, in which He is to be found manifested. Out of the subjective, by change of energy and substance through law, He evolved the objective world. Therefore, the antecedents of the objective are to be found in the unseen or invisible portion of the universe. In a work we are preparing for the press, which has been a study for over thirty years, we will

1. *Mundaka Upanishad*, II, Kh. 2. (Müller's Tr.)

show what spirit is, that it is self-generating and self-sustaining, and from it, through volition, the cosmos was evolved.

Do not understand by the above remark that spirit becomes matter, through evolution, and that the universe is a huge *Divine Personality*. We have too high a conception and reverence for Deity, to suppose for an instant, that He became a material being through the evolution of the universe. He is not in any manner *personally associated* with *either* the esoteric or exoteric cosmos. *Spirit is distinct from matter but not from energy; energy is the source of matter. It is therefore through energy and law that God is associated with the universe. The law is His Providence, and His will the executive.* A miracle is an impossibility, for it requires a suspension of the law upon which the universe is reared. To suspend this law for one moment, would disarrange the harmony of the entire universe. Therefore, the suspension of this unique law, which controls energy in the production of substance and matter, would immediately suspend evolution, and the entire universe and all that is associated with it, would at once become disintegrated.

The Providential law, being one of harmony, applies to everything outside of the spirit of God, and therefore cannot be violated with impunity. The beauties of nature result from its harmony, and when it is violated, discord ensues. We see this in nationalities, society, individuals, and in fact in all departments of nature. If the violation goes beyond certain limits, revolution is the result, and if it is not corrected, destruction naturally follows. The greater the violation the more difficult it is to overcome the discordancy. Dissipation is sure to be rewarded with sickness, and if carried too far, with death. Luxury and licentiousness, if persisted in, will destroy society as well as nationalities. History affords us ample proof of this. This law, no matter how slightly violated, brings its comparative punishment, and when obeyed, its corresponding reward.

After these preliminary remarks, we turn to our subject, the Kabbalah, and show how it has been preserved and transmitted or handed down from one generation to another. The study of external nature alone affords us no evidence of a future life—on the contrary, it tends to disprove it, which accounts for the agnostic belief, which has become so prevalent of late years. In the investigation of external phenomena, we recognize matter, energy and life; the latter we are told is the result of protoplasmic cell action—the same of mind. The *continuity* observed through all the departments of nature, implies that there is a law controlling energy in the production of forms. If energy had nothing to guide it, its movements would be erratic, and nature would become a conglomerate discordant mass. Now, the existence of a law implies a law giver, for it is not self-creating or self-sustaining, therefore we logically conclude that there is something back of material nature that is not recognized by the external senses. What proof have we of the existence

of an external world, except through consciousness? An unborn child, if it possessed reasoning faculties, would deny the existence of its own mother. A person born blind can have no conception of the beauties of nature, and if the sense of touch be suspended with that of sight, we could form no conception of solidity. If born deaf, of the harmony and discord of sound or of music. *We therefore perceive that we can have no conception of the existence of an external world, except through neural activities recorded in consciousness*, and without the unfoldment of the inner consciousness, we can form no opinion of a future life. In fact, logically speaking, we have the same grounds for denying its existence as we would have of the external world, providing objective consciousness was closed.

This accounts for the doubt, uncertainty, and fear respecting the future, which is intensified by the present system of religious teachings. The spiritual world is as much a reality as this, in fact more so, for it undergoes no change, as this one does.

The study of Theosophy has demonstrated to the writer that there is another source of knowledge which can only be acquired through the cultivation of a plane of consciousness, which is not reached by objective neural activities, but can be by unfoldment of inner consciousness.

It is the development of this state of consciousness that brings us *en rapport* with the esoteric world. The question now arises, how are we to develop this much desired condition? It can only be accomplished through the harmony of the moral attributes of the spirit. Harmony is the only passport to Heaven, and the absence of harmony, which is discord, is the only passport to what christianity terms Hell. Therefore, heaven and hell are only conditions of the spirit, which are beautifully illustrated in the 20th chapter of the Apocalypse, where it describes the angel descending from heaven, having the key of the bottomless pit, and a chain. With the key he unlocked hell, and with the chain he bound the devil for a thousand years. The angel is the representative of holiness and purity, which is only attained through the harmony of the spirit; the key is a symbol of light, and the chain that of truth; hell is supposed to be the abode of darkness, and the devil a spirit of falsehood and error. We will now ask the question, is there anything to banish darkness, but light? Anything to disperse falsehood and error, but truth?

Christ was an Essene, and this secret order was a branch of the Kabbalah. St. John was his favorite disciple, whom he fully initiated into the mysteries. During this disciple's exile on the Isle of Patmos or Patmo, he wrote the Apocalypse, which is a profound Kabbalistic production, describing the unity, duality, ternary and septenary of the Kabbalah. The ancient adepts found from experience, that in order to develop the interior or subjective consciousness, it was necessary (allegorically speaking) to "wear the cloak of Apollo-

nius;" that is, to withdraw from the outer world, practice to the fullest extent, self-denial, and spend their wakeful moments in esoteric meditation. In order to isolate themselves from society, they established secret sanctuaries, in which they met for mutual communion and religious exercises.

As they advanced in spiritual knowledge they found that there were various grades of harmony in the subjective or spiritual world, and each individual on leaving this life gravitated, as it were, to the sphere with which he was in harmony. They divided their sanctuaries into seven degrees to correspond with the harmonies in esoteric nature, and to each degree there were three years of spiritual probation. As harmony results from the analogy of contraries, there were as many degrees of discord as there were of harmonies. The former they designated hell. The material cosmos, that is what we call the external world, was, as it were, middle ground between the two, which they called Hades, into which the soul passed at death, and the spirit was made cognizant of its record while on earth. Physical death, they claimed was merely a change from a physical to a spiritual condition; the soul or spiritual body being formed at the same time that the physical was, but in a very different manner. After death, the soul either ascended or descended, depending not upon gravity, but upon harmony.

It will thus be perceived that each degree in the sanctuary required a separate or distinct initiation for each one, which was intended to represent a higher state of moral and intellectual advancement. The last or seventh degree was the one of perfection which brought about illumination, when the subjective world was as much a reality to the inward or subjective consciousness as the outward world is to the objective. When this condition of moral and intellectual unfoldment was obtained, all interest in this life was gone and the spirit longed for separation from its physical casket. The neophyte seeking spiritual knowledge could only attain to the wisdom of the different degrees by advancing morally, so as to be in harmony with the degrees. The knowledge thus obtained was never recorded, but communicated verbally in symbolic language. By this means it was kept a profound secret, and handed down traditionally. The first record we have of the Kabbalah was made by Rabbi Akiba and Rabbi Simeon Ben Jochai; the former compiled *The Sepher Jetzirah*, "Book of Creation," and the latter, *The Sepherhaz Sohar*, "Book of Light." The first is regarded by the Kabbalist at the key of the second. The Sohar has never been translated, and as a late Bishop of the Church of England justly states, never will be by a Christian. This is owing to its symbolic character, which can only be interpreted by a Kabbalist. It is in three volumes, in unpointed Hebrew, and consists of a mixture of Armenic and Semetic languages. The Sepher Jetzirah may be procured in three languages, the Hebrew, Latin and German.

Fig. A.

Fig. B.

We now come to the most interesting part of our subject. The key to the Kabbalah is the "*Word*," consisting of four Hebrew letters, which may be arranged in a cross inclosed in a circle, Fig. A. The Christian Kabbalist inserted the Hebrew letter Sin, as a representative of Christ in the ineffable name, Fig. B. The four-lettered name was the one given to Moses on the Mount, with the understanding that it represented his (Jehovah) verbalization in the universe. The Word was held in profound reverence by all, Kabbalists as well as the Jews, and all ancient secret orders, and was never spoken audibly, in fact never mentioned, except in the last initiation, when it was whispered in the initiate's ear by the Grand Master of Ceremonies. The knowledge and power the Word confers upon the recipient of its meaning is given in a fragment of a clavicle of Solomon: "I, Solomon, King of Israel and Palmyra, have sought and obtained in part, the Holy Chocmah, which is the wisdom of Adonai. I have become King of the spirit of heaven and of earth, master of the inhabitants of the air, and the souls of the sea, because I procured the key of the occult gate of light. I have accomplished great things by the virtue of *Schema Hamphorasch*, and by the thirty-two paths of the *Sepher Jetzirah*. Number, weight and measure determine the form of all things, substance is one, and God created it eternally. Happy is he who knows the letters and numbers; numbers are ideas, and ideas are forces, and forces Elohim. The synthesis of Elohim is Schema. Schema is one, and its pillars are two, its power is three, its form four. Its reflection gives eight, and eight multiplied by three, gives the twenty-four thrones of wisdom. On each throne rests a crown of three jewels, each jewel bears a name, each name an absolute idea. There are seventy-two names on the twenty-four crowns of Schema. Thou shalt write these names on thirty-six talismans, two on each talisman—one on each side. Thou shalt divide these talismans into four series of nine each, according to the number of the letters of the Schema. On the first series engrave the letter Jod, figure of the blooming rod of Aaron; on the second series the letter He, figure of the cup of Joseph; on the third series the letter Vau, the figure of the source of David, my Father; on the fourth series the letter He, the figure of the Jewish shekel. The thirty-six talismans will be a book that will contain all the secrets of nature, and by their divers combinations, thou wilt make the Genii and Angels speak."

The Schema represents the four-lettered name; when mathematically constructed into seventy-two different forms, it is called Schema-hamphorasch,

and represents seventy-two paths of wisdom, which constitute the keys of universal science.

The history of the Kabbalah is yet to be written, which can only be accomplished by one versed in its secrets. Historians have not done it justice, they have debased it by associating it with necromancy or the black art, which is to the Kabbalah what false religion is to pure Christianity. The kernel lies hidden in the rubbish of the past, where it has been preserved for future generations. When it is disrobed of its vile and obnoxious covering it will be found to have lost none of its beauty and brilliancy. The light of the Orient has been preserved by the wise men of the east, in symbols and allegorical language, and when the time arrives, which is not far distant, someone possessing the key, which is the *Word*, will unlock its mysteries and bring it forth in its divine purity, to enlighten the present and future generations.

The cycle of Tritheme, which commenced in 1878, will prepare someone to bring it forth from its oblivion, and through its teachings a new train of thought will be instituted and an impetus given to the moral and emotional development which will be the harbinger of a bright future. Science will take new strides, religion will throw aside her thread-bare garment and assume a new dress, which will accord with the teachings and example of Christ. When this occurs, the conflict between religion and science will cease and harmony be established. The two then will be like brother and sister, aiding each other in the development of the intellectual and moral attributes of the spirit. It is no fault of science that a difference between them has occurred, it has advanced while religion has been carrying on a warfare about creeds and dogmas, which has retarded her progress.

Christianity of to-day is as different from what it was in the first and second centuries of the Christian era, as modern masonry is different from what it was in ancient times. Religion has attempted to control humanity through fear, having created a devil to keep man in subjection, and force the belief that God, who is the quintessence of purity and holiness, is a vindictive and angry being, who takes delight in chastising those who through ignorance violate the Divine Law. While this religious conflict has been progressing, christianity has gradually lost its hold on the public mind. At the same time humanity longs to know something of the future which science cannot give.

How is this emotional or moral want to be supplied? for humanity cannot progress intellectually beyond objective knowledge, without the development of the moral attributes. We venture the assertion that if the same advancement had been made in the development of the emotional attributes of the spirit, as has been in the intellectual, there would have been no agnosticism, and science would be far in advance of what it is. Science

has about reached the limit of objective knowledge and cannot advance until it acquires a knowledge of this world's antecedents, which will enable it to correct numerous errors and give an impetus to further development. This cannot be done so long as they ignore the existence of a subjective consciousness.

The Kabbalah embodies both philosophy and theosophy. The former gives us a knowledge of the universe, and the latter teaches man how to know himself and his God. It will also elevate masonry and all secret organizations having their rise from it, by showing that ancient masonry was not merely a social and beneficial order like modern masonry, but an organization for the unfolding of the moral and intellectual attributes.

The Kabbalah has shown its fruits in philosophy through such minds as Thales, Solon, Plato, Pythagoras, Göethe, and many others. In religion through Zoroaster, Confucius, Christ, Old and New Testament, and the Early Christians, and later through the United Brethren, to which Jacob Behmen belonged, and other theosophic sects. If the views we have advanced be correct, that it is through the development of the inner consciousness that man attains to a knowledge of the subjective or causal world, and that the knowledge of the Kabbalah will enable us to unfold these faculties, how urgent we all should be to have its secrets revealed.

SETH PANCOAST.

SEERSHIP.

The following remarks are not intended to be a critique upon the literary merits or demerits of the poem which is taken as the subject of criticism. In 1882, *The Theosophist*[1] published a review of "The Seer, a Prophetic Poem," by Mr. H. G. Hellon, and as clairvoyance is much talked of in the West, it seemed advisable to use the verses of this poet for the purpose of inquiring, to some extent, into the western views of Seership, and of laying before my fellow seekers the views of one brought up in a totally different school.

I have not yet been able to understand with the slightest degree of distinctness, what state is known as "Seership" in the language of western mysticism. After trying to analyze the states of many a "seer," I am as far as ever from any probability of becoming wiser on the subject, as understood here, because it appears to me that no classification whatever exists of the different states as exhibited on this side of the globe, but all the different

1. See *Theosophist*, Vol. III, p. 177.

states are heterogeneously mixed. We see the state of merely catching glimpses in the astral light, denominated *seership*, at the same time that the very highest illustrations of that state are called *trances*.

As far as I have yet been able to discover, "Seership," as thus understood here, does not come up to the level of *Sushupti*, which is the dreamless state in which the mystic's highest consciousness—composed of his highest intellectual and ethical faculties—hunts for and seizes any knowledge he may be in need of. In this state the mystic's lower nature is at rest (paralyzed); only his highest nature roams into the ideal world in quest of food. By *lower nature*, I mean his physical, astral or psychic, lower emotional and intellectual principles, including the lower fifth.[1] Yet even the knowledge obtained during the Sushupti state must be regarded, from this plane, as theoretical and liable to be mixed upon resuming the application of the body, with falsehood and with the preconception of the mystic's ordinary waking state, as compared with the true knowledge acquired during the several initiations. There is no guarantee held out for any mystic that any experience, researches or knowledge that may come within his reach in any other state whatever, is accurate, except in the mysteries of initiation.

But all these different states are necessary to growth. *Yagrata*—our waking state, in which all our physical and vital organs, senses and faculties find their necessary exercise and development, is needed to prevent the physical organization from collapsing. *Swapna*—dream state, in which are included all the various states of consciousness between Yagrata and Sushupti, such as somnambulism, trance, dreams, visions, &c.—is necessary for the physical faculties to enjoy rest, and for the lower emotional and astral faculties to live, become active, and develop; and *Sushupti* state, comes about in order that the consciousnesses of both Yagrata and Swapna states may enjoy rest, and for the fifth principle, which is the one active in Sushupti, to develop itself by appropriate exercise. In the equilibrium of these three states lies true progress.

The knowledge acquired during Sushupti state, might or might not be brought back to one's physical consciousness; all depends upon his desires, and according as his lower consciousnesses are or are not prepared to receive and retain that knowledge.

The avenues of the ideal world are carefully guarded by elementals from the trespass of the profane.

Lytton makes Mejnour say:[2] "We place our tests in ordeals that purify the passions and elevate the desires. And nature in this controls and assists us, for it places awful guardians and unsurmountable barriers between the ambitions of vice and the heaven of loftier science."

1. See *Esoteric Buddhism* for the sevenfold classification adopted by many Theosophists

2. *Zanoni*, Book IV, Chapter 2.

The desire for physical enjoyment, if rightly directed, becomes elevated, as a desire for something higher, gradually becoming converted into a desire to do good to others, and thus ascending, ceases to be a desire, and is transformed into an element of the sixth principle.

The control by nature to which Mejnour refers, is found in the natural maximum and minimum limits ; there cannot be too much ascension, nor can the descent be too quick or too low. The assistance of nature is found in the Turya state, in which the adept takes one step and nature helps for another.

In the Sushupti state, one might or might not find the object of his earnest search, and as soon as it is found, the moment the desire to bring it back to normal consciousness arises, that moment Sushupti state is at an end for the time being. But one might often find himself in an awkward position, when he has left that state. The doors for the descent of the truth into the lower nature are closed. Then his position is beautifully described in an Indian proverb : "The bran in the mouth and the fire are both lost." This is an allusion to a poor girl who is eating bran, and at the same time wants to kindle the fire just going out before her. She blows it with the bran in her mouth ; the bran falls on the dying ashes, extinguishing them completely ; she is thus a double loser. In the Sushupti state, the anxiety which is felt to bring back the experience to consciousness, acts as the bran with the fire. Anxiety to have or to do, instead of being a help as some imagine, is a direct injury, and if permitted to grow in our waking moments, will act with all the greater force on the plane of Sushupti. The result of these failures is clearly set forth by Patanjali.[1]

Even where the doors to the lower consciousness are open, the knowledge brought back from Sushupti state, might, owing to the distractions and difficulties of the direct and indirect routes of ascent and descent, be lost on the way either partially or wholly, or become mixed up with misconceptions and falsehood.

But in this search for knowledge in Sushupti, there must not remain a spark of indifference or idle inquisitiveness in the higher consciousness. Not even a jot of lurking hesitation about entering into the state, nor doubt about its desirability, nor about the usefulness or accuracy of the knowledge gleaned on former occasions, or to be presently gleaned. If there is any such doubt or hesitancy, his progress is retarded. Nor can there be any cheating or hypocrisy, nor any laughing in the sleeve. In our normal wakeful state it always happens that when we believe we are earnestly aspiring, some one or more of the elements of one or more of our lower consciousnesses belie us, make us feel deluded and laugh at us, for such is the self-inconsistent nature of desire.

1. *Patanjali's Yoga Aphorisms*, 30 & 31, Part I.

In this state, which we are considering there are subjective and objective states, or classes of knowledge and experience, even as there are the same in Yagrata. So, therefore, great care should be taken to make your aims and aspirations *as high as possible* while in your normal condition. Woe to him who would dare to trifle with the means placed at his disposal in the shape of Sushupti. One of the most effectual ways in which western mystics could trifle with this, is to seek for the missing links of evolution, so as to bring that knowledge to the normal consciousness, and then with it to extend the domain of "scientific" knowledge. Of course, from the moment such a desire is entertained, the one who has it is shut out from Sushupti. *

The mystic might be interested in analyzing the real nature of the objective world, or in soaring up to the feet of *Manus*,[1] to the spheres where Manava intellect is busy shaping the mould for a future religion, or had been shaping that of a past religion. But here the maximum and minimum limits by which nature controls, are again to be taken account of. One essential feature of Sushupti is, as far as can now be understood, that the mystic must get at all truths through but one source, or path, viz: through the divine world pertaining to his own lodge (or teacher), and through this path he might soar as high as he can, though how much knowledge he can get is an open question.

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* The following from the *Kaushitaki Upanishad*, (see Max Muller's translation, and also that published in the Bibliotheka Indica, with Sankaracharya's commentary—Cowell's tran.) may be of interest to students. "Agatasatru to him: Bâlâki, where did this person here sleep? Where was he? Whence did he come back? Bâlâki did not know. And Agatasatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand, full of a thin fluid of various colors, white, black, yellow, red. In these the person is when sleeping, he sees no dream (Sushupti). Then he becomes one with that prâna (breath) alone.'" (Elsewhere the number of these arteries is said to be 101.) "And as a razor might be fitted in a razor case, or as fire in the fire place, even thus this conscious self enters into the self of the body, to the very hair and nails; he is the master of all, and eats with and enjoys with them. So long as Indra did not understand that self, the Asuras (lower principles in man) conquered him. When he understood it, he conquered the Asuras, and obtained the pre-eminence among all gods. And thus also he who knows this obtains pre-eminence, sovereignty, supremacy." And in the *Khandogya Upanishad*, VI Prap. 8, Kh. 1: "When the man sleeps here, my dear son, he becomes united with the True—in Sushupti sleep—he is gone to his own self. Therefore they say, he sleeps (Swapita), because he is gone (apîta) to his own (sva). And in *Prasna Up* II, 1, "There are 101 arteries from the heart; one of them penetrates the crown of the head; moving upwards by it man reaches the immortal; the others serve for departing in different directions." [ED.]

1. This opens up an intensely interesting and highly important subject, which cannot be here treated of, but which will be in future papers. Meanwhile, Theosophists can exercise their intuition in respect to it. [ED.]

Let us now inquire what state is the seership of the author of our poem "The Seer," and try to discover the "hare's horns" in it. Later on we may try to peep into the states of Swedenborg, P. B. Randolph, and a few of the "trained, untrained, natural born, self-taught, crystal, and magic mirror seers."

I look at this poem solely to point out mistakes so as to obtain materials for our study. There are beauties and truths in it which all can enjoy.

In ancient days it was all very well for mystics to write figuratively so as to keep sacred things from the profane. Then symbolism was rife in the air with mysticism, and all the allegories were understood at once by those for whom they were intended. But times have changed. In this materialistic age it is known that the wildest misconceptions exist in the minds of many who are mystically and spiritually inclined. The generality of mystics and their followers are not free from the superstitions and prejudices which have in church and science their counterpart. Therefore in my humble opinion there can be no justification for writing allegorically on mysticism, and by publication, placing such writings within reach of all. To do so is positively mischievous. If allegorical writings, and misleading novels are intended to popularize mysticism by removing existing prejudices, then the writers ought to express their motives. It is an open question whether the benefit resulting from such popularization is not more than counterbalanced by the injury worked to helpless votaries of mysticism, who are misled. And there is less justification for our present allegorical writers than there was for those of Lytton's time. Moreover, in the present quarter of our century, veils are thrown by symbolical or misleading utterances, over much that can be safely given out in plain words. With these general remarks let us turn to "The Seer."

In the Invocation, addressed evidently to the Seer's guru,[1] we find these words:

> "When in delicious dreams I leave this life,
> And in sweet trance unveil its mysteries;
> Give me thy light, thy love, thy truth divine!"

Trance here means only one of the various states known as cataleptic or somnambulic, but certainly neither Turya nor Sushupti. In such a trance state very few of the mysteries of "this life," or even of the state of trance itself, could be unveiled. The so-called Seer can "enjoy" as harmlessly and as uselessly as a boy who idly swims in the lagoon, where he gains no knowledge and may end his sport in death. Even so is the one who swims, cuts capers, in the astral light, and becomes lost in something strange which surpasses all his comprehension. The difference between such a Seer and

1. *Guru*, a spiritual teacher.

the ordinary sensualist, is, that the first indulges both his astral and physical senses to excess, while the latter his physical senses only. These occultists fancy that they have removed their interest from *self*, when in reality they have only enlarged the limits of experience and desire, and transferred their interest to the things which concern their larger span of life.[1]

Invoking a Guru's blessings on your own higher nature for the purpose of sustaining you in this trance state, is as blasphemous and reprehensible an act of assisting descent, and conversion of higher into lower energies, as to invoke your Guru to help you in excessive wine drinking; for the astral world is also material. To be able to solve the mysteries of any consciousness whatever, even of the lowest physical, while in trance, is as vain a boast of the hunters for such a state, as that of physiologists or mesmerists. While you are in trance state, if you are not ethical enough in your nature, you will be tempted and forced, by your powerful lower elements, to pry into the secrets of your neighbors, and then, on returning to your normal state, to slander them. The surest way to draw down your higher nature into the miry abyss of your physical and astral world, and thus to animalize yourself, is to go into trance or to aspire for clairvoyance.

> "And thou, (Guru) left me looking upward through the veil,
> To gaze into thy goal and follow thee!"

These lines are highly presumptuous. It is impossible, even for a very high Hierophant, in *any of his states whatever*, to gaze into his Guru's goal;[2] his subjective consciousness can but *barely* come up to the level of the normal or objective consciousness of his Guru. It is only during the initiation that the initiated sees not only his own immediate goal, but also Nirvana, which of course includes his Guru's goal also; but after the ceremony is over he recollects only his own immediate goal for his next "class," but nothing beyond that.[3] This is what is meant by the God Jehovah saying to Moses: "And I will take away mine hand and Thou shalt see my back, but my face shall not be seen." And in the Rig Veda it is said:[4] "Dark is the path of Thee, who art bright; the light is before Thee."

Mr. Hellon opens his poem with a quotation from *Zanoni*: "Man's first initiation is in trance; in dreams commence all human knowledge, in

1. Vide *Light on the Path*, Rule 1, note, part I.

2. There is one exceptional case where the Guru's goal is seen, and then the Guru has to die, for there can be no two *equals*.

3. There is no contradiction between this and the preceding paragraph where it is said, "To see the Guru's goal is impossible." During the initiation ceremony, there is no separateness between those engaged in it. They all become one whole, and therefore, even the High Hierophant, while engaged in an initiation, is no more his separate self, but is only a part of the whole, of which the candidate is also a part, and then, for the time being, having as much power and knowledge as the very highest present. [ED.]

4. Rig Veda, IV, VII, 9.

dreams he hovers over measureless space, the first faint bridge between spirit and spirit—this world and the world beyond."

As this is a passage often quoted approvingly, and recognized as containing no misconceptions, I may be permitted to pass a few remarks, first, upon its intrinsic merits, and secondly, on Lytton himself and his Zanoni. I shall not speak of the rage which prevails among mystical writers, for quoting without understanding what they quote.

In *Swapna* state man gets human, unreliable knowledge, while divine knowledge begins to come in Sushupti state. Lytton has here thrown a gilded globule of erroneous ideas to mislead the unworthy and inquisitive mysticism hunters, who unconsciously price the globule. It is not too much to say that such statements in these days, instead of aiding us to discover the true path, but give rise to numberless patent remedies for the evils of life, remedies which can never accomplish a cure. Man-made edifices called true Raja Yoga,[1] evolved in trance, arise confronting each other, conflicting with each other, and out of harmony in themselves. Then not only endless disputation arises, but also bigotry, while the devoted and innocent seekers after truth are misled, and scientific, intelligent, competent men, are scared away from any attempt to examine the claims of the true science. As soon as some one sided objective truth is discovered by a Mesmer, a defender of ancient Yoga Vidya,[2] blows a trumpet crying out, "Yoga is self mesmerization, mesmerism is *the key* to it, and animal magnetism develops spirituality and is itself spirit, God, Atman," deluding himself with the idea that he is assisting humanity and the cause of truth, unconscious of the fact that he is thus only degrading Yoga Vidya. The ignorant medium contends that her "control" is divine. There seems to be little difference between the claims of these two classes of dupes, and the materialist who sets up a protoplasm in the place of God. Among the innumerable hosts of desecrated terms are *Trance, Yoga, Turya, initiation*, &c. It is therefore no wonder that Lytton, in a novel, has desecrated it and misapplied it to a mere semi-cataleptic state. I, for one prefer, always to limit the term *Initiation* to its true sense, viz. those sacred ceremonies in which alone "Isis is unveiled."

Man's first initiation is *not* in trance, as Lytton means. Trance is an artificial, waking, somnambulistic state, in which one can learn nothing at all about the real nature of the elements of our physical consciousness, and much less any of any other. None of Lytton's admirers seems to have thought that he was chaffing at occultism, although he believed in it, and was not anxious to throw pearls before swine. Such a hierophant as Mejnour—not Lytton himself—could not have mistaken the tomfoolery of somnambulism for even the first steps in Raja Yoga. This can be seen from the way in

1. Divine science.
2. The knowledge of Yoga, which is, joining with your higher self."

which Lytton gives out absolutely erroneous ideas about occultism, while at the same time he shows a knowledge which he could not have, did he believe himself in his own chaffing. It is pretty well recognized that he at last failed, after some progress in occultism as a high accepted disciple. His Glyndon might be Lytton, and Glyndon's sister Lady Lytton. The hieroglyphics of a book given him to decipher, and which he brought out as Zanoni, must be allegorical. The book is really the master's ideas which the pupil's highest consciousness endeavors to read. But they were only the mere commonplaces of the master's mind. The profane and the cowardly always say that the master descends to the plane of the pupil. Such can never happen. And precipitation of messages from the master is only possible when the pupil's highest ethical and intuitive faculties reach the level of the master's normal and objective state. In Zanoni, this is veiled by the assertion that he had to *read* the hieroglyphics—they did not *speak* to him. And he confesses in the preface that he is by no means sure that he has correctly deciphered them. "Enthusiasm," he says, "is when that part of the soul which is above intellect, soars up to the Gods, and there derives the inspiration." Errors will therefore be due to wilful misstatements or to his difficulty in reading the cipher.

> "In dreams I see a world so fair,
> That life would love to linger there;
> And pass from this to that bright sphere.
> In dreams ecstatic, pure and free,
> Strange forms my inward senses see,
> While hands mysterious welcome me."

Such indefinite descriptions are worse than useless. The inward senses are psychic senses, and their perceiving strange forms and mere appearances in the astral world is not useful or instructive. Forms and appearances in the astral light are legion, and take their shape not only from the seer's mind unknown to himself, but are also in many cases, reflections for other people's minds.

> "Oh, why should mine be ever less
> And light ineffable bless
> Thee, in thy starry loneliness,"

seems to be utterly unethical. Here the seer is in the first place jealous of the light possessed by his guru, or he is grasping in the dark, ignorant even of the *rationale* of himself being in lower states than his guru. However, Mr. Hellon has not erred about the existence of such a feeling. It does and should exist in the trance and dreaming state. In our ordinary waking state, attachments, desires, &c., are the very life of our physical senses, and in the same way the emotional energies manifest themselves on the astral plane in order to feed and fatten the seer's astral senses, sustaining them during his trance state. Unless thus animated, his astral nature would come to rest.

No proof is therefore needed for the proposition that any state which is sustained by desires and passions cannot be regarded as anything more than as a means for developing one part of the animal nature. Van Helmont is of the same opinion as Mr. Hellon. * We cannot, therefore, for a moment believe that in such a state the "I" of that state is *Atman*.[1] It is only the the false "I"; the vehicle for the real one. It is *Ahankára*—lower self, or individuality of the waking state, for even in trance state, the lower sixth principle plays no greater part and develops no more than in the wakeful state. The change is only in the field of action: from the waking one to the astral plane, the physical one remaining more or less at rest. Were it otherwise, we would find somnambules day by day exhibiting increase of intellect, whereas this does not occur.

Suppose that we induce the trance state in an illiterate man. He can then read from the astral counterpart of Herbert Spencer or Patanjali's books as many pages as we desire, or even the unpublished ideas of Spencer; but he can never make a comparison between the two systems, unless that has already been done by some other mind in no matter what language. Nor can any somnambule analyze and describe the complicated machinery of the astral faculties, much less of the emotional ones, or of the fifth principle. For in order to be analyzed they must be at rest so that the higher self may carry on the analysis. So when Mr. Hellon says:

"A trance steals o'er my spirit now,"

he is undoubtedly wrong, as Atman, or spirit, cannot go into a trance. When a lower plane energy ascends to a higher plane it becomes silent there for a while until by contact with the denizens of its new home its powers are animated. The somnambulic state has two conditions, (a) waking, which is psycho-physiological or astro-physical; (b) sleeping, which is psychical. In these two the trance steals partly or completely only over the physical consciousness and senses.

"And from my forehead peers the sight," etc.

This, with much that follows, is pure imagination or misconception. As for instance, "floating from sphere to sphere." In this state the seer is confined to but one sphere—the astral or psycho-physiological—no higher one can he even comprehend.

Speaking of the period when the sixth sense shall be developed, he says:

"No mystery then her sons shall find,
Within the compass of mankind;
The one shall read the other's mind."

In this the seer shows even a want of theoretical knowledge of the period spoken of. He has madly rushed into the astral world without a knowledge

* See *Zanoni*, Book IV, c. iii.

1. Highest soul.

of the philosophy of the mystics. Even though the twelfth sense were developed—let alone the physical sixth—it shall ever remain as difficult as it is now, for people to read one another's mind. Such is the mystery of Manas.[1] He is evidently deluded by seeing the apparent triumphs during a transitional period of a race's mental development, of those minds abnormally developed which are able to look into the minds of others; and yet they do that only partially. If one with a highly developed sixth principle were to indulge for only six times in reading other's minds, he would surely drain that development down to fatten the mind and desires. Moreover, Mr. Hellon's seer seems to be totally unaware of the fact that the object of developing higher faculties is not to peer into the minds of others, and that the economy of the occult world gives an important privilege to the mystic, in that the pages of his life and *manas* shall be carefully locked up against inquisitive prowlers, the key safely deposited with his guru, who never lends it to any one else. If with the occult world the laws of nature are so strict, how much more should they be with people in general. Otherwise, nothing would be safe. The sixth sense would then be as delusive and a curse to the ignorant as sight and learning are now. Nor shall this sixth sense man be "perfect." Truth for him shall be as difficult to attain through his "sense," as it is now. The horizon shall have only widened, and what we are now acquiring as truth will have passed into history, into literature, into axiom. "Sense" is always nothing else than a channel for desire to flow through and torment ourselves and others.

The whole poem is misleading, especially such expressions as: "His spirit views the world's turmoil; behold his body feed the soil.—A sixth sense race borne ages since, to God's own zone." Our higher self—Atman—can never "view the world's turmoil," nor behold the body. For supposing that it did view the body or the world's turmoil, it would be attracted to them, descending to the physical plane, where it would be converted more or less into physical nature. And the elevation of a sixth sense race unphilosophically supposes the raising up of that sense, which certainly has only to do with our physical nature, at most our astro-physical nature, to the sphere of God or Atman.

By merely training the psychical powers true progress is not gained, but only the enjoyment of those powers; a sort of alcohol on the astral plane, which results in unfavorable Karma. The true path to divine wisdom is in performing our duty unselfishly in the station in which we are placed, for thereby we convert lower nature into higher, following Dharma—our whole duty.

MURDHNA JOTI.

1. Fifth principle.

THE NATURE AND OFFICE OF BUDDHA'S RELIGION.

From a dissertation by the Rt. Rev. H. Sumangala, High Priest of Adam's Peak, Ceylon.[1]

What must a religion chiefly reveal? A religion, as such, must for the most part propound what is not generally seen and felt in the nature of sentient beings. It must also proclaim "the ways and means" by which the good of the world is attained. These *teachings* are essential to a religion or it would, at best, become only a system of philosophy or a science of nature. We find these two essentials fully treated in the religion of Buddha.

Buddha says: * "The world has mounted on the passions and is suspended therefrom—that is, the thoughts of men are hanging down from the lusts and other evils. The whole world is encompassed by decay; and Death overwhelms us all, (consumption and decay ever slowly but steadily creep in and eat into each and everything in existence, and it is here likened to something like land encircled by sea). Nature has subjected us to birth, decay and death, *and the deeds of our past lives are covered by the terrors of death from our view,* although the time of their action is not very far removed from our present state of existence. Hence it is that we do not view the scenes of our past births. Human life before it arrives at its final destiny, is ever inseparable from Jâti, Jarâ, Marana, etc., (birth, infirmities, death, etc.). As we are at present we are in sorrow and pain, and we have not yet obtained the highest object of our being. It behooves us, therefore, to exert ourselves everytime and by all means to attain to our *summum ultimum*, and we have to use and practice 'the ways and means' shown in religion in earnestness and integrity."

Now what are they as set forth in Buddhism? "The man who is ever fully in the observance of the precepts of morality; who sees and understands things well and truly; who has perfect and serene command over his thoughts; and who has his mind fixed well in proper contemplation. I say, that such a man alone will safely pass over the dreadful torrent of metempsychosis, which is indeed hard to be gone over safely and without meeting with great obstacles and difficulties."

The way to holiness of being, to destruction of sorrows, pain and sufferings, and to the path to Nirvana and to its attainment, is, the starting of memory, on the body, on sensation, on mind and on the true doctrines, largely discoursed on by the Lord Gautama Buddha. "Men are sanctified by their

1. See Vol. 1, *Theosophist.*

* Tanhaya uddito lókó; jarâya pari vârato: Maccuna pihito loko; Dukkhe loko patitthito.

deeds, their learning, their religious behavior, their morals, and by leading a holy life; *they do not become holy by race or wealth.*" *

Buddha has opened up to us a supreme path for sanctification; described in detail in many verses of His *Dharmá.*[1] He says: "Oh Bhikkus! what is the holy path which ought to be walked over to destroy pain and sorrows? It is the *ariya* path, consisting of eight members or component parts, which are: Right Seeing or correct belief; right Thinking; right Words; right Actions; right Living; right Exertions; right Recollecting; and right Composing of Mind—*the practice of Yoga.*"

Of all the paths this, the eight membered one, is the Supremest; of the Truths, the fourfold one is the highest; of all classes of knowledge, that of Nirvana is the most excellent, and of all bipeds Buddha is the highest and most supremely exalted and enlightened.

I. Right seeing is the correct and full comprehension of the four facts or divisions, which are: Sorrows, the origin of sorrows, the destruction of sorrows, and the ways and means to be used for that destruction. Now this Right seeing may be viewed in two ways, (1) *worldly*, (2) *over-worldly*, or above the worldly way. The first is understanding, while still we have not overcome our lusts, passions and desires, the effects of good and bad actions, and that such acts alone brought about the effects; the second is brought about by destroying lust, anger, &c., and rightly comprehending what are known as the "four supreme verities."

II. Right Thinking includes, pondering on the abandoning of all merely worldly happiness, bad desires, anger, &c., and the cherishing of thoughts to live separated from them all; loathing to take life, and the continued mental exercise of the determination not to hurt a sentient being.

III. Right Speech avoids lying, slandering, uttering rough or vulgar words, and vain babbling or empty talk.

IV. Right Actions is, sanctifying the body by refraining from killing, stealing, enjoying unlawful sexual intercourse, &c.

V. Right Living is, obtaining a livelihood by being worthily employed, supporting one's self.

VI. Right Exertion is, to labor willingly and earnestly to prevent evil thoughts *from arising in the mind*, nipping even the buds of such thoughts already sprung, and by nourishing good thoughts and by creating morally virtuous ideas when heart and mind are vacant and empty of them.

VII. The seventh is the four above mentioned—in possession.

VIII. The last member includes the four *dhyánas*. *Sammá Samádhi*, or Right Meditation, is the last member of the Supreme Path. In religion

* Kammam vijjà dhammócs; Silam jivita muttamam; Etena maccà sujjhanti; Na-gottêna dhaneuavà.

1. Code of laws.

Samádhis are of various natures, but now we will confine ourselves to one particular *Samádhi.*

It is that state of mind in which dispersed thoughts are brought together and concentrated on one particular object. The chief feature is composure of the mind, and its essential characteristic is the restriction of thoughts from dispersion. Stability aids its sustentation and undisturbed happiness is its natural result.

The primary stage of this state of mind is known as Upachára Samádhi,[1] the second, or advanced stage, as Uppaná Samádhi.[2]

It is also divided into two classes. *Lokiya,*[3] which any one may enter into ; and *Lokuttara,*[4] which can be entered into only by those who are free from worldly desires. The first is a preliminary step to the attainment of the second. For the first, the devotee must give himself up to devotion in the manner prescribed in 3d, 4th and 5th angas of the *Arya* astangikamarga chatuparisuddhi silas, and then free himself from the ten worldly troubles, which arise : from building houses ; connections with family ; excessive gains ; the duties of a teacher ; from manual work ; journeys for another or for one's own gain ; sickness of teacher, pupils and parents ; bodily sufferings ; constant study, and worldly power and its loss. Being free from these he must then be acquainted with the systematic process of meditation, instructed by a friend or an eminent preceptor.

Meditation is of two classes. First, that wherein the devotee exercises universal love of mankind, reflects that death is close at hand, and that the human body being liable to decay is not to be regarded with consideration. The second is that which applies to a man according to his moral nature.[5] These are forty in number. Taking one let us see how meditation should be practised.

Man's moral nature is divided into six classes : Sensuous, irascible, ignorant, faithful, discreet, reflective. The first three are evil, and the last three good qualities. If in any man's nature an evil and virtue combine, that which predominates will influence his moral character. The process of meditation, then, is to be decided by the preceptor according to the tendency of the moral character as thus influenced.[6] The devotee then seeks retirement resigned to Buddha.

1. Restraining thoughts from being dispersed.
2. Effecting complete reconciliation and composure of mind.
3. Worldly.
4. Superhuman.
5. This means the particular kind which each man, because of heredity, education and class, exercises. It is also known as using the path pertaining to the Lodge or Ray, to which the one meditating, belongs.—[Ed.]
6. See Bagavad-Gita, c. 14.—[Ed.]

A PROPHECY ABOUT THEOSOPHY.

There are alleged to exist in India certain Sibylline books called *Nadigrandhams*. As the name indicates, they are compilations of astrological statements or predictions, and are supposed to contain actual prophecies fitting into the lives of inquirers as well as into the history of a village. They resemble the Sibylline books of Rome, which prophesied, it is said, for over two hundred years, all the important events in the affairs of the Eternal City.

In May, 1885, Col. H. S. Olcott, President of the Theosophical Society, hearing of some of these books in Madras, had an interview at the head-quarters with the astrologer who possessed them, in the presence of two witnesses.

In reporting the predictions in the May article[1] he left certain blanks saying that he would speak regarding it in twelve months, and that the unpublished portion concerned the welfare of the society. The prophecy was:

"The society is now, April 3, 1885, passing through a dark cycle, which began August 24, 1884; it will last nine months and sixteen days more, making seventeen months for the whole period. By the end of fourteen months next following the seventeen dark months, the society will have increased threefold in power and strength, and some who have joined it and worked for its advancement, shall attain gnyanam.[2] The society will live and survive its founders for many years, becoming a lasting power for good; it will survive the fall of governments. And you (H. S. O.) will live from this hour, twenty-eight years, five months, six days, fourteen hours, and on your death the society will have 156 principal branches, not counting minor ones, with 50,000 enrolled members; before that, many branches will rise and expire, and many members come and go."

At the time the society was founded in 1875, the editor of this journal was present in New York when the proposed name was discussed, and it was prophesied after the selection had been made, that the organization was destined to accomplish a great work, far beyond the ideas of those present. Since then many members have followed the example of Buddha's proud disciples and deserted the cause—others have remained.

In Paris, in 1884, the Coulomb scandal had not exploded, but warnings of it were heard. One night in the Rue Notre Dame des Champs, an astrologer consulted a *nadigrandham* for a reply to queries as to what was brewing. The reply was:[3] "A conspiracy; but all will be suddenly discovered, and will come to nothing." Such was the result as to the discovery and for the balance of the later prophecy let time disclose.

"The desire of the pious shall be accomplished."

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1. See No. 68 (May, 1885) *Theosophist*.

2. *Gnyanam* is translated "higher knowledge," which does not merely mean acquirement of greater so-called mortal or ordinary knowledge, but that kind of knowledge which is only attained by rising to higher spiritual planes, and which transcends the highest of ordinary knowledge of the greatest literati or scientist.

3. This was written then to various persons in Paris, London, New York, and India

REVIEWS AND NOTES.

APOLLONIUS OF TYANA.[1]—This volume is the result of a gage thrown down by a well known Brooklyn clergyman, who some few years ago said that he "challenged any one to produce anything which rises to the sublimity of the miracles of 'the Blessed Redeemer,' or the simplicity of his life, or to produce from the dust of eighteen centuries, a record of the life, sayings and doings of any personage so well attested, and by so many reputable witnesses, as is that of our Savior in the account of Matthew." When we reflect upon the well known fact that the writings of the alleged time of Jesus, contain no reference to him, and that every precept of morality ascribed to him, can be found abundantly through the well attested and written sayings of his predecessors, and upon the grave doubts clustering about the same Matthew gospel, we are not surprised to find that Mr. Tredwell has succeeded in fully meeting the challenge. But no one ever suspected the "Brooklyn clergyman" of being in earnest or of expecting any reply. The book before us is replete with information, and especially in its bibliographical references. Our only regret is that the author has altogether put aside the so-called miracles of Apollonius. We would like to see, in treating the subject, those occurrences taken account of, not as miracles, but as actual incidents, the result of natural forces, and not subject to chance, nor being a proof of claims to divinity. In the preface he well says, that error courts investigation and is nearly always the prelude to the discovery of truth, but, "Falsehood seeks exemption from every scientific règime, and recoils from the light and scrutiny of investigation, and postulates its own canon, setting up a claim to miraculous interposition; such is revelation." And further on he quotes the celebrated Moody, who said: "It is not only every man's privilege, but every man's duty to make *honest* inquiry into the truth of the gospel; but should we conclude that it is not true, *then we will surely be damned.*" This book, and that of John Henry Newman, D. D., on the same subject, with Rev. Edward Berwick's translation of the great philosopher's life by Philostrates, should be in the library of every student, for comparison, if for nothing else.[2] A great deal of time and careful study have been devoted to the preparation of this book, from a love of the subject, which increased so fast as the author proceeded, and grew so strong, that he says he entirely forgot the clergyman who stirred him up to the task. We are sorry that lack of space prevents us from going further into this valuable work.

1. By D. M. Tredwell. Published by Fred Tredwell, 78 Nassau St., New York, 1886.

2. *The Life of Apollonius*, &c., Hist. of Chr. Church, Vol. I, p. 348. *The Life of Apollonius, of Tyana*, by Philostrates, tr. by Rev. Edward Berwick, Ireland (1809).

THE SECRET DOCTRINE.—Madame H. P. Blavatsky is now engaged upon this work, in Germany, where she went last year for her health. The subject is interesting, and the result of the author's endeavors will mark an era. It will not only be an amplification and explanation of *Isis Unveiled*, but will contain mines of further information. There will be in it verbatim passages from the Book of Dgyan and Limri of Tsong-ka-po, and old commentaries, to which hitherto, access has not been possible, and great attention will be paid to the doctrine of Human Evolution, to Divine or White Magic, and Human or Black Magic. The portion in which the subject of the Divine Hermaprodite is considered, should be of absorbing interest. It will be divided in four parts: Archaic, Ancient, Mediæval and Modern, presenting the complete sequences of the development of Occultism and Magic in their religious and anti-religious aspects.

BIBLE MYTHS, AND THEIR PARALLELS IN OTHER RELIGIONS.—J. W. Bouton, New York; Royal 8vo., 600 pages.—This book should be in the hands of all students. It is clearly the result of years of patient and plodding research made over a vast field of reading. By an overwhelming amount of evidence, the author proves that that which is miraculous, found in the New Testament, cannot be of Christian origin, nor can anything of the same kind found in the Old Testament be of Hebrew origin, the conclusion being irresistable, that if the Christian Bibles are of Divine origin, so must also be all the other and older books which contain these parallels. Orthodoxy has passed this work over in silence, leaving the people still in their ignorance. One clerical paper said that those whose theological opinions or faith was not settled should avoid the book. Truth-seekers, however, cannot afford to avoid it.

WHAT IS THEOSOPHY?—By a fellow of the Theosophical Society. Cupples, Upham & Co., Boston, 1886.—This little book has just come out of the press, and is very attractively dressed. The sheets, all loose, have been merely placed between covers, which are tightly bound with cords of the same color as the covers. It is dedicated by the author to a son whose inquiring mind daily asked his father and mother, "What is Theosophy?" The result is good, and we are sure that this unpretentious little waif will do much toward aiding the cause; for when mothers and fathers all over the land see that there are families in which Theosophy is preached and practised, as this book evidences, they will feel attracted to it. The author rightly says, that "Theosophy means God's wisdom." The principal Aryan doctrines of use to the west, are adverted to, such as Karma, Reincarnation, Devachan, and Nirvana. One of the exalted beings referred to by the author has said, "that it is quite probable that the sons of Theosophists will become Theosophists." Such is undoubtedly the case, and if the parents of other children will follow the example to be found in the family of our author, by

inquiring into and trying to practise real Theosophy, teaching it to their children, instead of sneering at phenomena which never were claimed to be Theosophy, the great Day will soon dawn when our race may prepare to take a higher place. This book is written in an easy, pleasant style. On page 17 we find: "In a small apple seed there lies the harvest of many summers, and in the human soul there lie the possibilities of hundreds of lives." True, and more true, that there may be tens of thousands of lives in the human soul. Natural arguments thus addressed to children produce great effects in their minds and life, and as from children grow the men, we ought to see to it that our own theories are right before we permit the youthful ones to drift with a prevailing current, and when we are really convinced of our own it should be inculcated.

THEOSOPHICAL ACTIVITIES.

THE ROCHESTER BRANCH.—This is the elder brother in America. It was formed in 1882, by Mr. W. B. Shelley and Mrs. J. W. Cables, who had been engaged with several friends, before that, in studying the problems presented to thinking minds in life and death. The coincidence is rather curious between the first Theosophical Branch starting in Rochester and the first sounding there so many years ago of the spiritualistic rappings.

A great deal has been done by this Branch. They have constantly studied *The Theosophist*, and many people have, so to say, made pilgrimages there to become members of the Society.

Here was started the first distinctively American Theosophical paper. It is called *The Occult Word*, and appears monthly.

We believe the Branch meets in Mrs. Cables' house, at 40 Ambrose street, where inquirers in that section should address her, as she is willing to answer all. We would also suggest that correspondents enclose return postage, which is in the majority of cases ignored or forgotten.

THE ARYAN THEOSOPHICAL SOCIETY OF NEW YORK.—This Branch was formed with the idea of cementing together the New York members taken into the Parent Society while Col. Olcott and Madame Blavatsky were here, but it was found that a good many had merely joined under the impression that it was a new kind of spiritualism, and then had retired. But some staunch ones remaining, the Branch has grown gradually. Every now and then it holds meetings, to which a great many are admitted who are not members.

Bro. Gopal Vinayak Joshee, of Bombay, now travelling here, delivered an address on Theosophy in India and America, and on the same evening Bro. Judge explained the object, drift and method of Theosophy, and also read a paper on Jacob Böhme.

In March, Bro. A. Gebhard delivered a short lecture on "The Ideals of Richard Wagner, as they bear on Theosophy." Several visitors from Boston attended, and a general discussion on ancient myths in the light of Theosophical ideas was held.

On March 25th, Mr. C. H. A. Bjerregaard, of the Astor Library, gave an address on Historic Cycles, but we then were so near going to press that we cannot give its substance.

The Branch is actively engaged in spreading Theosophical literature, and now has requests for books from all parts of the U. S. It has reprinted Mrs. Sinnett's "Purpose of Theosophy" very cheap in form, but well done, and has other reprints in mind. At present, meetings are held in a private house of a member, but other permanent quarters will soon be obtained. All inquiries should be addressed to the Secretary, box 2,659, New York City.

The Pioneer Theosophical Society of St. Louis, was formed in 1884, by the efforts of Brother Elliott B. Page, who is also Secretary of the American Board of Control. It is pursuing its way quietly and surely, and has sent out some members to other parts of the United States, whose influence will further spread the cause of Universal Brotherhood. Brother Page's address is 301 South Main Street, St. Louis, Mo.

Cincinnati.—A branch is ready here, and no doubt will be very active.

The Chicago Branch was founded the 27th of November, 1885, Stanley B. Sexton, President, No. 2 Park Row, Dr. W. Phelon, Corresponding Secretary, 629 W. Fulton.

Meeting are held every Sunday at 2 p. m. All the fellows except the President are a little over a year old in Theosophy. The President became an F. T. S. in 1879. One of the members is Rev. Mr. Hoisington, the blind lecturer on Egypt, who is one of our most earnest workers, and has been a Theosophist for many years.

We are all working with heart and soul for the spread of Theosophy.

The Branch in Malden, Massachusetts, originated in the spring of 1885, with a few persons who casually discovered that they had mutually had an interest in Theosophy. Informal meetings were held to discuss Theosophical subjects, and were conducted in this way without organization until December 27, when a formal organization was affected under the customary

provisional charter from the American Board of Control. The name chosen was the Malden Branch, Theosophical Society. At the organization valuable assistance was rendered by Brothers Arthur H. Gebhard of New York, and Hollis B. Page and Charles R. Kendall of Boston. Two open meetings were held the past winter, at which addresses were made by Brothers William Q. Judge and Arthur H. Gebhard, respectively, and considerable outside interest was awakened. The members have devoted themselves chiefly to the spiritual, moral and philosophical aspects of the subject, and have laid little stress upon the phenomenal, and have discouraged marvel-seekers from membership. The President is Sylvester Baxter, and Frank S. Collins is Secretary.

THE SOCIETY'S EXTENT may be understood by the number and ramification of its branches, of which in India there are 106; in Europe, 7; in the United States, 9; in Australia, 1; and the West Indies, 1.

BOSTON has a Branch of the Society also. In various intellectual circles in the city there is much discussion of Theosophical literature, and in general, of the subject. Notwithstanding recent malicious attacks on our harmless and studious Brotherhood, the current of truth flowing through the Society's channels makes itself felt in Boston.

THE AMERICAN BOARD OF CONTROL.—The general and routine work of the Society in America, is under the jurisdiction of the *Board of Control*, of which the President is Prof. Elliott Coues, Washington, D. C., and the Secretary, Elliott B. Page, 301 South Main Street, St. Louis, Mo.

A resolution has been passed by this Board, which is binding on all members, that no publication shall be issued as a Theosophical one, without previous consent obtained from the officers of the Board. This is wise, as it will tend to prevent unauthorized declarations of so-called Theosophical doctrine from being laid at the door of the Society. All members, therefore, intending to make publication, should address the Secretary of the Board.

The Word and the verses at the head of this text, contain the verbal exposition of the symbol on the cover, which is, in one aspect, the radiating of the Great All. He who knows this is fortunate and will learn to pronounce the syllable

AUM!